THE PACIFIC

A religious and family paper

Pacific Theo Sem
Reading Room

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TOGETHER.

"I have a Friend so precious, so very dear to me,
He loves me with such tender love, he loves me so faithfully,
I could not live apart from him, I love to feel him nigh,
And so we dwell together, my Lord and I.

Sometimes I'm faint and weary, he knows that I am weak;
And as he bids me lean on him, his help I gladly seek.
He leads me in paths of light beneath a sunny sky;
And so we walk together, my Lord and I.

I tell him all all my sorrows, I tell him all my joys,
I tell him what pleases me, I tell what annoys.
He tells me what I ought to do, he tells me what to try,
And so we walk together, my Lord and I."

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THE PACIFIC

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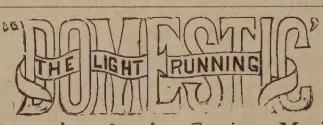

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, March 10, 1904

THE AFTER YEARS.

"Never a day is given
But it tones the after years,
And it carries up to heaven
Its sunshine or its tears;
While the tomorrows stand and wait—
The silent mutes by the outer gates."

Rev. Dr. G. Campbell Morgan will begin his series of addresses and sermons in San Francisco and Oakland on Saturday of this week. The first will be in the First Congregational church of Oakland on Saturday afternoon at four o'clock. That evening at eight he will speak in the First Congregational church of San Francisco. These will be the hours and the places for the meetings each day, Sunday included. Dr. Morgan will be here until the 18th, when he will go to Los Angeles. Again we urge all our readers that they avail themselves of every opportunity to hear Dr. Morgan, who never fails to bring his hearers into close touch with the unseen and the eternal. It will pay to let business matters and home affairs rest for a while, somewhat at least, and get the spiritual uplift which is sure to come from a reverent hearing of the message brought by this man of God. As we look forward to these meetings let it be with the prayer—

"Deep strike thy roots, O Heavenly Vine,
Within our earthly sod;
Most human and yet most divine,
The flower of man and God!"

Nowhere more than upon the Pacific coast is there need for a deepening of spiritual life and experience. Christianity has not taken as strong hold of life here as it has in the older portions of our country. Always in a new country there is more of the commercial spirit—more of the desire to accumulate the good things of earth and time; and very often this is greatly to the detriment of the interests which are spiritual and eternal. Said a new-comer to the Puget Sound country a few years ago to the present writer: "I am here to make money just now. There will be enough time later to give attention to church interests." He spoke as the fool speaks. The only time for action is the present. And he who neglects opportunity to do good and to get good as he moves along through life is the worst of spendthrifts. The tendency is for character to become fixed. It is difficult for men to break away from their habits. Some years ago an evangelist who was going about in Russia and preaching to the Siberian prisoners saw in one of the prisons a nobleman of fine appearance and culture. When asked how he came to be there the man answered that it was but one act, the work of a moment only, but he would be free soon and then he would live so as not to return. Six years afterward this evangelist was again in Siberia and in another prison a long distance from the location of the first he met for the second time this nobleman. When asked how it happened that he was a prisoner again, the man replied: "It was the work of but a moment. I was free, but I could not walk straight." "The work of but a moment!" But the moments make the hours; the hours, the days; the days, the weeks, the months and the years; and the years make the life. Everywhere today are men who cannot walk straight; they are cripples spiritually because they were long ago thoughtless and careless in the use of the precious moments, seemingly unconscious of the fact that every day is a little life and that the whole life is but a day or a few days repeated. As professing Christians hereabouts face now a few days of special privilege, the opportunity for inspiration to better living, let it be with the prayer—

"Lord God of hosts, be with us yet,
Lest we forget—lest we forget!"

Progress has been made in the movement for the union of the Cumberland Presbyterians and the Presbyterian church of the North. At the meeting of the joint committees of the two bodies recently in St. Louis arrangements were made for the acceptance as a basis of union of the brief statement of faith framed and adopted lately by the parent body. The general assembly of each body will refer plan to the presbyteries and the whole matter will come before the assemblies for final action in 1905. It is a consummation devoutly to be wished. Every step toward a closer union of the churches which can be taken without the sacrifice of any principle which ought not to be sacrificed will hasten the day when God's will shall be done on earth as it is in heaven .

Many churches have endeavored of late to secure the Rev. Dr. G. Campbell Morgan as pastor. The latest call declined by him was from the Second Presbyterian church of Chicago. We are of opinion that Dr. Morgan can do better service for Christ working as he has been for the last few years than he could in the pastorate. His refusal of so many calls seems to indicate that this is his judgment also.

Association Men states that investigation shows that young men are more religious in the South than in the North. It is stated also that religious services are as well attended in the South in the hot summer

weather as at any other time. It is said to be an exception to find a church closed in the summer in the South.

A FURTHER STUDY OF THE QUESTION OF PRAYER FOR MATERIAL BLESSINGS.

It is said sometimes in way of argument against prayer for material blessings that God fails often to grant requests when it seems that a loving being could not refuse them. But this is to set up man's judgment against God's judgment. There is no warrant in the Bible, nor in reason either, for the thought or belief that God will give whatsoever his children ask of him. The Apostolic word is: "In nothing be anxious; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds in Christ Jesus." This is quite other than if the Apostle had said: "Let your requests be made known unto God, and they will be granted." Men and women throughout all time have prayed again and again for blessings which they never received; but none ever prayed without receiving at least the answer of peace. Christ's prayer in Gethsemane was with the words "Nevertheless not my will but thine be done." Jesus said to the first disciples: "Whatsoever ye shall ask in my name, that will I do." But in oriental thought the name was representative of the person; and to ask "in Christ's name" is far more than to repeat those words. It is to ask in accordance with his spirit, to ask as he himself would ask.

Some years ago the noted scientist, Tyndall, proposed an experiment for testing the efficacy of prayer. It was in effect that in one section of a hospital there be placed several patients for the recovery of whom prayer should be offered, they to pray also for themselves; and in another section that there be placed others for whose recovery there should be no praying. In the latter case there was to be the best of medical treatment; in the former nothing but prayer. But the efficacy of prayer would not have been disproved if this had been done, even though the result had been that all who were prayed for died and all who were not prayed for recovered. In the first place, Tyndall's proposed test was not in harmony with the statements of Scripture in reference to prayer in such cases. The words of the Apostle James concerning the sick man were: "Let them pray over him, anointing him with oil in the name of the Lord." The use of means was not to be neglected. The Greek word for the anointing, in the original manuscript, is not the one used when sacramental anointing is indicated, but the one which designates that anointing which was common in the treatment of disease at that time in those lands. In Old Testament times in the case of Hezekiah, the direction was for the use of means and the promise was not for instantaneous restoration, but that in three days the recovery should be accomplished.

In the second place, it should not be forgotten in connection with Tyndall's proposition, and in all instances of prayer for any such blessing today, that no one can live here upon the earth forever and that only God knows what is best for all concerned. The Apostle Paul asked that the thorn in the flesh be removed, but it wasn't removed, although he asked three times. When the answer came, "My grace is sufficient for thee," Paul said, "Most gladly will I glory in my infirmities, that the power of Christ may rest upon me." Hezekiah's prayer for health was answered by the lengthening of his life fifteen years. But Hezekiah would have died a happier man doubtless if his request had not been granted. There are dangerous prayers. H. Clay Trumbull says: "There are few Christians who can not recall some longing of their hearts, which subsequently proved to be against their own highest welfare; who can not, in fact, remember some prayer to God, offered by them in all earnestness, which would have proved their ruin had it been answered according to their desires. In the causes of gratitude which flood our souls when we look back over the way in which God has led us to the present day, hardly anything stands out more prominently than God's love in refusing to grant to us many of the prayers which we offered to him."

Once a mother whose darling boy was laid upon a bed of sickness prayed with the utmost importunity that his life be spared. She wrestled and agonized in prayer; the special answer and blessing she insisted that she must have. One night she had a dream, and in that dream there was opened up before her the after-life of her beloved son if he should at that time be spared to her. It was too terrible to contemplate. As the years rolled on before her in her dream she saw her darling, who was pure and Christ-like then, deformed by sin. She awoke and ceased to pray, and when a little later the young life had gone to the Father who knows how to give the gifts that are really needed, she felt that all was for the best.

A few years ago a New England mother whose daughter was lying near to the gates of death prayed without qualification for her recovery. She refused to say as Christ said, "Not my will, but thine be done." God had power, she believed, to answer her prayer in the most exact terms, and she was determined that it should thus have answer. Her daughter arose from that bed of sickness. In a short time hereditary tendencies toward evil began their deadly work in her fair young life and ere long in extreme dishonor she went down to her grave, and the shadow of a blighting sorrow fell across the pathway of the mother who had nurtured her, but who in the hour of supreme trial had refused to utter in her prayers the words of the Master, "Not my will, but thine be done."

It has been said of Jacob that he never walked straight until he limped. Some of the greatest blessings of life come to men in sickness. Some years ago a business man of intense application was compelled to lay aside his business activities for a time on account of

sickness. Soon, contrasting one day in his sick room his condition then with what it had been in health, he said: "Now I am growing. I have been making my soul chi.. by my activity. But now I am growing in the knowledge of myself and of that which most intimately and vitally concerns me."

The Bystander.

In obedience to many requests the Bystander begins again his impressions of the passing show, to appear now and then in The Pacific. He is grateful for the readers who are sufficiently interested to disagree with him and for those who are sensible (?) enough to agree with what he says. The Bystander simply says what he thinks about things as he sees them. Since his last letter some things have happened of great importance—the Japs have tantalized and wounded the Russian Bear and the ministers have had a union meeting. As neither of these things were mentioned in last week's Pacific it might not be out of place to say a word. The Bystander does not have very much of the modern war spirit in him, but since the fight is on he hopes the Japs will win, not only with their white ideas, but with their guns and ships. After all there is an advantage in being on the right side, and in this Japan does seem to have an advantage.

There is a vast difference between the war in the far East and the San Francisco ministers' meeting. One is a battle between nations, the other a federation between churches, and to the Bystander's way of thinking the only kind of federation worth talking about. Uniting churches has never been a pronounced success. If we were all Congregationalists, made so by one sweeping feat, we would be precisely as we are now, with the same theology, the same polity—sub rosa—and the same prejudices. The Bystander is not as enthusiastic about tieing up several denominations in one bundle as he used to be. But when the pastors get together, as they did three times last week, it means something. In the morning they gathered in the Y. M. C. A. auditorium and heard a fresh, vigorous, twentieth century address by the big-hearted, rapid-fire Vosburgh of Oakland. Then came a luncheon, and the editor of The Pacific should have been there and heard the speeches, and felt the fellowship. In the afternoon there was a meeting of the federation of churches, where things were done. It is time Protestant public opinion be federated in San Francisco, so that we may count in affairs, and be a voice, not a thousand little echoes. The following day there was a notable gathering at Ocean View, representing the churches of the Mission district, and here things were brought to pass. This is a movement in the direction of the practical and aggressive federation, and is to be welcomed by all thoughtful people. With Campbell Morgan and Lyman Abbott and several others to be heard from soon to be here,—why we should all be very happy and hopeful. We had the conference of charities, and the men from the East who became our Gamaliels for the time being, but most ministers would rather see "The Old Homestead" than hear a talk about Associated Charities. The kind of charity used in "The Old Homestead" is more to the liking of the average pastor, who gives first and does his thinking afterward. Every reader of books knows that jails are bad places, and most beggars are frauds, and that we should never give money to him who asketh—thus upsetting one of the plain injunctions of the sermon on the mount. We all know that judges should try to help unfortunate boys, and that good people should be kind, as well as just, and that may account for the rather small representation of ministers at the meetings of the charity conference. At any rate Dr. Smith is a sensible, eloquent talker, and we are always glad to see him.

The Bystander may have something to say next week of the debate in the Alhambra theatre between Dr. Baker of Oakland and Stitt Wilson the Socialist. The Bystander thanks his stars that he is not Dr. Baker—and that he is not Stitt Wilson. He will not challenge the winner.

Moses.

Mr. Stuart Elliott is a well-informed Christian Jew. He is familiar with the Hebrew scriptures, and holds to the conservative views of the Old Testament authorship. On Monday morning he read a paper before the Monday Club in which he defended the Mosaic authorship of the Pentateuch. No one present attempted to contradict him. It has been generally conceded that this controversy was closed, that the names Genesis, Exodus, Leviticus, Numbers and Deuteronomy came from languages of which Moses never heard, four of which are Greek and one Latin. Mr. Elliott's strongest argument was drawn from the testimony of our Lord. But our Lord nowhere says the first five books were written by Moses. He does not call them inspired, but sometimes quotes from them for the purpose of contradicting their legislation. He was the greatest critic of the Old Testament morality. He repeals the Deuteronomic Divorce law, the law of revenge, our retaliation and other laws found in these old pages. On the other hand he confirms some of the precepts which have become a part of our common faith. The fact is that neither the infallibility nor the authenticity of these books can be sustained by an appeal to the testimony of Jesus. Moses died before the Israelites reached Canaan, could not have described things which happened after his death, did not, so we may conclude, report his own funeral. It is quite improbable that he wrote "Moreover the man Moses was very great in the land of Egypt, in the sight of all the people," and "Now the man Moses was very much above all the men which were on the face of the earth."

Some of the laws in the Pentateuch were instituted long after Moses was dead.

Let us frankly admit that these books are full of the spirit of Moses, containing some things that he said and did and wrote, but let us not do violence to our common sense by contending that "Moses wrote the first five books of the Old Testament." The Pentateuch is a composite work.

THE CALIFORNIA HOME MISSIONARY SOCIETY.

As we near the end of the year of our society we face the possibility of not receiving enough from contributions to meet all our obligations. It is amazing how many reasons appear to some brethren for not taking a collection. It would be a comfort if every pastor north of the Tehachapi gave at least one good reason for taking the collection, and that is the fact that this is our society, that we ought to share in its responsibility, that the payment of the salaries of the pastors of the feeble churches depends very largely upon us, and that the directors of the society can use

only the money that is furnished them. There is absolutely no reason why any church should omit its collection. The pastor can at least show his interest by preaching on the matter and having the baskets passed and taking what comes. No other collection of any kind ought to be allowed to interfere with this one.

It is urgently requested that every church that has not taken the offering do so before the end of this month and have its treasurer send the amount immediately to Rev. J. K. Harrison, so that it may be included in this year's accounts, which close March 31st. We are engaged in a great and glorious work. We want to continue the spirit of hearty co-operation with which we began self-support. Will every one who sees this give good heed to it and see that a collection is taken immediately if it has not already been done?

Geo. C. Adams, President.

Acorns From Three Oaks.

Aloha.

Farewell to a Missionary.

The departure of a missionary has long been thought worthy of notice by the Christian churches of America. Prayer and song and good wishes are the usual appropriate and encouraging God speed given faithful souls who untie themselves from home attractions that they may, if possible, bind heathen hearts to the Savior. But when to these fitly formal services of farewell are added numerous and varied social functions in church and society, all spontaneous and heartfelt, it indicates that the blessed recipient has won unusual way into the hearts of friends and supporters. That this is true of Mrs. Dr. A. P. Peck her many friends testify. Aloha does not often feel his rural isolation as he does now when distance makes his clumsy pen say poorly what his heart would warm to say better if he were so fortunate as to get into one of the hand-shaking, hearty good-bye parties.

Mrs. Peck has been more than a devoted friend of the Chinese. She has been loyal to Home Missions, to the Sunday-school and Christian Endeavor work, and to the Church Building Society. Whichever department of Christ's work she has lifted her voice for has felt the power of her generous heart.

Her words have been so warm and generous for these that she has carried us all with her in her special appeals for sorrowful China. It is no disrespect to the Queen Dowager of China that we render our homage to her returning subject, our Queen of Hearts. We send our greetings by her to her esteemed husband. If she ever should tire under the new responsibilities she is to carry in troubled China we pray him to prescribe for her a return to Northern California. A dead language lives when applied to her: "Non tetagit quod non ornavit." She has adorned every interest she has touched. May he who calmed the tumultous Galilee smooth her voyage over the wide Pacific. "Sera ni coelum redeas."

A Significant Gift to the Missionary Settlement.

Mrs. Peck has shown her loving loyalty to the good women and the churches by depositing with the Saratoga Missionary Settlement a box of Chinese curios, illustrative of mission work and needs. Here are banners and pictures galore—enough pictures to stock up Bro. Tenney's stereopticon when his busy hand can get at them. Also an ugly idol and the cruel shoes idol tyrants bind on girls lacerated feet. Miss Jennie M. Farwell of Saratoga will forward this box of curios and pictures wherever churches and societies will meet the expense of express. She has also a choice box of one hundred stereopticon slides illustrative of the work of the American Missionary Association, which will be cheerfully loaned to churches asking for them.

Saratoga's Blossom Festival.

If there he less of importunity in our invitation to friends to come to the Blossom Festival this year it is not due to any lack of heartiness. The ambition of the pushing Interurban Electric Railway, which hopes to land ten thousand guests in our little village makes careful and conservative friends solicitous about care for them, especially in the matter of feeding them. And yet there are ambitious dames who would score Aloha roundly for any such timidity.

THE CIRCULATION OF THE BIBLE IN JAPAN

H. Loomis.

About eight years ago the agent of the American Bible Society was on his way to Korea and while waiting for a steamer at Nagasaki made the acquaintance of a young Russian Jew who had fled from that country on account of the disabilities under which his people lived and the injustice with which they were treated.

This young man had read a little about Protestant Christianity in some works of the German philosophers and he felt a strong desire to learn if Christ really fulfilled the prophecies recorded in the Old Testament concerning the Messiah. During his short stay in Nagasaki he had been seeking for light upon this subject, and the result was that he became convinced that Christ was the true Son of God and the Savior of the world. At his urgent request he was baptized by the Rev. Mr. Pieters, who had been his teacher, and whose name he afterwards adopted.

It was then arranged that Mr. Pieters, the young convert, should go to Korea as a colporteur of the American Bible Society. With unusual rapidity he learned both the English and the Korean languages, so that in the course of three months he was able to begin active work.

At the end of his first year, when the rain and heat made it impossible to travel and the Royal Hospital was filled with cholera patients, he volunteered to assist the doctor in charge by taking the oversight from six o'clock at night until the following morning, and this was done during the whole period of his summer rest from the work of selling the Scriptures.

The next summer vacation was spent in making a translation in metre of Psalms to be sung in the church services, and others for general use. The translation was so well done that fifteen hundred copies were subscribed for and printed with funds supplied by the missionaries.

After four years of faithful and successful work in the circulation of the Scriptures he went to the McCormick Theological Seminary in Chicago and took a complete course in theology. At the end of his course, which he passed with great credit, he obtained a prize scholarship of $600, which was available for two years of post-graduate study of the oriental languages.

Being anxious to enter the mission work as soon as possible he gave up the scholarship and was appointed as a missionary to the island of Cebu in the Phillipines.

He was married in August and with his wife left at once for their field of labor. After some months at Cebu they were transferred to the Silliman Institute at Dumaguete. Although but a short time in the latter place he has already translated and published a small book of hymns in the Vissayan language that will be of much value in the work. Should he continue in the islands or return to Korea his gifts as a linguist and his capacity for efficient work will make him useful in any field.

At the Conference of Missionaries held at Shanghai in 1890 committees were appointed to make union versions of the Bible in Easy Wenli, Higher Wenli and Mandarin; and five men from among the best scholars were on each committee. These men have had other and important duties, and it has been impossible for them to get together and complete any portion in anything beyond a tentative form. Several have died and others have left the field, so that it seems now that there is little prospect of any permanent work being accomplished by these committees.

In the meantime China is not to be left without some new and more satisfactory versions. Bishop Schereschewsky (who is also a Russian Jew) has made a complete new translation into Wenli and revised the Mandarin Bible so as to bring both up to date. Although stricken with paralysis his mental powers are not impaired and his work has met with very general acceptance. The accuracy and value of these two versions are certified by the best scholars in China and there is a general and very large demand for them. About 10,000 of the Wenli have been circulated during the last two years and 20,000 copies of the Mandarin version have been ordered printed as soon as the references are completed. Bishop Schereschewsky is living in Tokyo and the publication of his work is being done by a Christian Japanese Printing Co. in Yokohama.

During a number of years the work of Bible distribution in Japan was carried on by three separate agencies representing the National Bible Society of Scotland, the British and Foreign Bible Society and the American Bible Society. The impossibility of conducting such operations without friction and rivalry among the colporteurs and also the waste of money and labor involved led the three agents to ask for a consolidation of the work under a joint committee representing the three Societies. This was agreed to and the plan went into operation on the 1st of July, 1900, and has been continued until the first of this year.

Now the work has grown so large, and the difficulties of transportation and proper oversight are such that it has been arranged to divide the field, and the western portion is allotted to the two British Societies, while the eastern part is to be supplied by the American Bible Society.

The past year has been the best year in the history of the distribution of the Bible in Japan. The total circulation has been 167,825 volumes. Of this number there were 6,268 Bibles, 56,817 Testaments and 104,740 Portions. To this may also be added 5,367 volumes damaged by fire and sold at special reduced prices. The increase in receipts was $1,207.

A very interesting fact in connection with the circulation of the Word of God in Japan is the sale during the past year of 15,842 Bibles and Testaments, while the demand is increasing all the time. These books have been purchased very largely by students, in order to learn what the religion of Christ is. From such a large sowing of the Word there must be large results.

Yokohama, Japan, January 15, 1904.

OUR DREAMS.

L. M. F.

Some will say our dreams are so unreal, so fantastic, so like the ever-changing figures in the kaleidoscope that they are not worthy of thought. Others may say our dreams are sometimes in harmony with our waking thoughts, visions that please us come in the night, we have dreams that we cherish and would not like to forget. How different are the dreams that come even to the same person. The great poet singing of the ship, which he saw in the visions of the night, sailing over the dark waste of waters, uses words which may well represent the different messages which dreams bring to human hearts.

"Thou bringest the sailor to his wife,
And travel'd men from foreign lands;
And letters into trembling hands;
And, thy dark freight, a vanish'd life."

We spend so much of our precious time in sleep in that land where dreams so often come that we may well try to answer some questions about them. It is claimed by those who have studied the subject that most of our dreams can be traced to outward sensations. I remember that the missionary, Rev. Egerton Young, called the "Apostle to the Indians," gives in one of his books a striking illustration of this. It was among his first experiences in camping out in the bitter cold of that great North land. The faithful Indians had scooped out a hole in the snow, using their snow shoes for shovels, they laid down the warm rabbit blankets, and all was ready for the missionary to lie down and be covered up head and all. Mr. Young objected—said he could not stand it, but the Indians begged him to be patient and not expose any part of his body to the fearful cold. He thought, however, that he should smother unless he had a little air, and so pushed the blanket a little and fell asleep and dreamed that he was grasping an oaken stick, and awoke to find that he had hold of his nose that was frozen stiff. Doubtless many of us can trace some of our dreams to these outward sensations. Yet how many dreams we have for which we can give no outward cause. The figures of the kaleidoscope, with its shifting fragments of colored glass, seem best to represent our dreams. How quick and free are the movements of the mind in sleep; events that would naturally take hours are crowded into moments. An almost superhuman power comes to the spirit; beautiful pictures pass before the mind's eye, wonderful words are suggested, all without apparent effort. The things we have seen and read about, the thoughts we have cherished, come again in the visions of the night and weave their pictures while we sleep. Is there any way by which we can control these dreams, so that we shall lie down to rest happy at the thought of their coming, so that we shall receive strength from them for our daily work? I have read of one who, knowing that he must soon lose the precious gift of sight, gathered his loved ones about him and looked upon their faces, that he might have the vision with him in the dark night into which he must go; so it may be possible for us to prepare in the day for the dreams of the night; we can put away the thoughts that trouble us, we can look at the beautiful pictures which nature and art bring, we can cherish pure ideals, and our dreams may be beautiful and pure. I knew of one who had a dream which he cherished for many a day; he saw in a vision the Rock of Ages; there was a cleft

in the rock, and an angel voice said to him, "here's a place for you;" he crept into the cleft, turned himself in it, and found it was made for him. If we have dreams that trouble us and can find no reason for them in our daily life, we must call them but fantasies, and try in every way to drive them from our waking hours and from our sleep-; but if we have dreams the memory of which gives us pleasure, let us cherish them. Some will say happy is the one into whose deep untroubled sleep no dreams come. Others may say, happy is the one into whose peaceful sleep dreams come to comfort, and uplift the soul.

Notes and Personals.

Next Monday at the meeting of the ministers of San Francisco and vicinity the Rev. H. B. Mowbray will read a paper on "The Work of the Sunday-school."

On account of the illness of one of his children, with typhoid fever, it has not been possible for the Rev. W. H. Scudder to furnish us the usual notes on the Sunday-school lessons. Through the courtesy of the California Christian Advocate we give the comments prepared for that paper, which are put in type in our printing office.

The Rev. Dr. Lyman Abbott has been secured to give the lectures at Pacific Theological Seminary this year on the Earle lectureship foundation. The general subject will be "Christianity and the Church." Lectures will be given on Tuesday, April 5, Thursday, April 7, and Friday, April 8; also on Monday and Tuesday, April 11 and 12. Sunday morning, April 3, Dr. Abbott will occupy the pulpit of the First church of Berkeley.

During the absence of the editor of The Pacific in the East in the month of December, a short Christmas story entitled "Nixie" was clipped from the Youth's Companion by the person who had been left in charge, and was published with no credit except to the author. The name of the publication it was supposed was given with the article, but by some oversight in the printing office was omitted. This made the story appear as if it were original in this paper. Unfortunately it was a copyright article, although the person making use of it was not aware of that fact. Of course both the author and the publishers of the Youth's Companion were provoked at this usage, and especially so for the reason that the story had been reprinted by them in a souvenir form. As soon as our attention was called to the matter, investigation was made and these facts as ascertained were given to the publishers, along with the statement that explanations would be made also in our own columns. This, the parties interested kindly accepted as satisfactory.

At the meeting of the Bay Association last Tuesday the amendments proposed by Prof. Nash and which were printed in The Pacific of January 21st, in connection with the report of the special committee of the association, were adopted. For the carrying out of these provisions a Prudential Committee of nine was appointed: Prof. C. S. Nash, Rev. Messrs. Wikoff, Hitchcock, Lewis and Brown, and Messrs. C. Z. Merritt, M. S. Houser, Arthur Arlett and J. H. Hayes. It is made the duty of this committee by these new provisions to promote the welfare and fellowship of the churches of the association in all possible ways, and especially as follows: (a.) To consider the opportunities, responsibilities and resources of the churches of the association, and to study the whole field with reference to the best distribution and employment of forces. (b.) To offer advice in needy and difficult cases, to receive any requests for counsel, and, when necessary, to report to the association ways and means for meeting such cases and execute the association's provisions for relief. (c.) To initiate and report plans for new enterprises and forward movements,—in short, all that pertains to the extension of Christ's Kingdom throughout Alameda county. To make its work effective the committee is empowered by the churches through the association to assume from year to year whatever financial responsibility may be necessary.

THE SAN FRANCISCO CONGREGATIONAL CLUB.

A well attended and very enjoyable meeting of the Congregational Club of San Francisco and vicinity was held in the California hotel, Monday evening of this week. Addresses were made by Mayor Olney and the Rev. C. R. Brown of Oakland, Rev. R. C. Brooks presiding. Mayor Olney spoke on "The Future of War," taking the position that the time would come in the not far distant future when there would be no war. Three reasons were given for this position: The advance in civilization, along with the supremacy of the teachings of Christ in the world; the deadliness of modern weapons; the expense. Referring to the Boer war it was said that it would take England a century to lift the financial burden incurred in that conflict, and that sometimes today a million dollars are spent in an hour's bombardment. War, as it must be carried on today, will soon bankrupt the greatest and wealthiest of nations. The loss of the best men of a nation, on the battlefield, was regarded also as a depletion which no nation could meet with and maintain itself in the struggle for existence.

The Rev. C. R. Brown spoke on "The Greatest Man of the Nineteenth Century—Abraham Lincoln." Mr. Brown apologized for giving an address which he had given on other occasions, stating that it was only at the urgent request of the president of the club that he had finally consented to give it. Several who were present and who had already heard the address felt amply repaid for listening to it the second time. The civil war in America, said the speaker, counted for more than any other event during the century, and while many had part in bringing about the grand results of that war, Abraham Lincoln's part was the greatest of any. Four characteristics of Lincoln were presented as going to show that he was rightly called the greatest man of the 19th century: First, the combination of lofty ideals with practical sagacity for bringing things to pass; second, the ability to recognize underlying principles and to use men of opposite opinions; third, the ability to keep close to the heart of the common people and yet to lead them steadily forward, he himself keeping close the while to the heart of God; fourth, his moral qualities: unselfishness, seeking not his own interests, but always the interests of the people, of the nation.

No synopsis can do justice to this address. It must be heard to be appreciated. Fortunate the nation that it had Abraham Lincoln, and fortunate a people that has men who can present him today in all the grandeur of his character, as was done Monday evening!

Coming from one who was born south of Mason and Dixon's line such an address has special significance.

Although Mr. Brown's father was a loyal man during our civil war, his grandfather was a slave-holder and his uncles were Confederates. Vividly he recalls that grandfather as he in later years pored over Pollard's "Lost Cause"; and the favorite picture on the walls of that home was "Lee at the Grave of Stonewall Jackson."

Several new members were received at the Monday evening meeting; and it was announced by the president that the next meeting would be held on the 4th of April, at which time the address would be by the Rev. Dr. Lyman Abbott on the subject, "The Spiritual Values in the New Theology." The next meeting will be one to which ladies will be invited, and arrangements will be made to hold it where a large attendance can be accommodated.

Book Reviews.

ton, secretary of the Congregational Sunday-School ton secretary of the Congregational Sunday-School and Publishing Society. This handbook of Congregational principles and practices, doubtless, will receive hearty welcome. The books which in the past have served the purpose for which this is intended are somewhat out of date. Since their publication there have been changes and advancement and the need for a new handbook has been felt for some time. Dr. Boynton was well fitted for such a work and so far as can yet be seen he has done his work in an admirable manner. There are chapters on the fundamental principles of Congregationalism, the New Testament basis for it, and an historical sketch of it. Other chapters treat of the organization of a church, the meetings and membership, the ministry, the calling and dismissing of a pastor, councils for various purposes, associations and other ecclesiastical organizations, missionary organizations, and in general all those features which are a part of well-ordered Congregationalism. The book ought to be in the possession of every Congregational minister; and those laymen who wish to work most intelligently and effectively for the upbuilding of the Kingdom in and through Congregationalism will not wish to be without it. It is to be hoped that this handbook will find its way in large numbers into the church homes on the Pacific coast. [Pilgrim Press, Boston and Chicago; pages 221; 75 cents net, postpaid.]

"The Temptation of Jesus." By A. Morris Stewart. It is the aim of the author in this study and interpretation of the Temptation to so consider it as to gain insight regarding Jesus and to set forth also the truths which relate to our needs. "When we are shown Jesus, it is always in such an aspect as may instruct and help us; and nowhere can this be more true than in the Temptation where we see Jesus in relation to Satan and sin; meeting evil and the evil one on his own behalf and ours as the Saviour of men." Expository and practical, this book will minister to the spiritual life of all who read it. We quote a paragraph: "It is significant that the occasion of the angels' ministry to Jesus was not during his temptation, but after it. He needed no angelic support to enable him to oppose and overcome the devil. But he did afterwards need recovery from strain and shock. And in this our experience is like his. In the excitement of conflict and decision we may be strong. There is health in active exercise of soul. But there is special pain and danger in hours of reaction and reflection, when our mind and feelings have leisure to turn in upon ourself. Our strife with the devil may nerve us to courage and strength while it lasts; its passing may leave us unstrung and full of uneasiness and fear. The inward echoes of past conflict may sadly distract us if we listen to them in our heart. And the thought of things in imagination may be hurtful; for there is a power in imagination that surpasses the strength of fact." [F. H. Revell Co., Chicago; pages 230.]

"The Lincoln Legion." By Rev. Louis Albert Banks, D.D. This book is intended to awaken interest in the new pledge-signing movement which was inaugurated last year by Dr. Howard H. Russell, the national superintendent of the Anti-Saloon League. It presents Abraham Lincoln as a total abstainer from boyhood and as the pledge for signatures for members of The Lincoln Legion, one which was drawn up by him in 1847 and which he urged upon the people of that part of Illinois in which he was residing. Statements and affidavits have been secured by Dr. Russell from persons who listened to Mr. Lincoln's temperance speeches and who signed the pledge through his influence, and a movement has been inaugurated in and through the Anti-Saloon League which gives promise of great good. For some years there has been far too little of this kind of temperance work, and the taking up of it by the League will meet with wide approval. It is said that in several states the Anti-Saloon League has appointed secretaries to take charge of this department and that several thousand members of the Legion have been enrolled. This book by Dr. Banks tells the story of Lincoln as a temperance worker, treats of Father Matthew and his career, the Washingtonian and other total abstinence societies, John B. Gough and his work, Frances Willard and the White Ribbon Movement, Francis Murphy and his colleagues, Howard H. Russell and the Anti-Saloon League, of which he was the founder—all in the interests of the Lincoln Legion, around which all is made to center. The book is replete with information and is inspiring throughout. [The Mershon Publishing Co., New York. Address: The Lincoln Legion, 110 East 125th street, New York City. Price $1.]

"The Pedagogical Bible School." By Samuel B. Haslett. The author says: "A careful study of the history and methods of the Sunday-school, of its present conditions and needs, and also of its tendencies and opportunities, justifies the conclusion that the entire system of Bible-schools should be reorganized and reconstructed in accord with the best educational theory and practice of the day, and equipped with modern and adequate means and appliances, and placed throughout upon a firm and broad pedagogical basis." It is the aim of this book to help toward such reconstruction. It makes a study of religious instruction before the time of the modern Sunday-school, considers the Sunday-school as it originated with Robert Raikes and its growth and scope in the years since then, presents and criticises the different systems of instruction in our own and other lands and gives finally an outline of a course of lessons based on the results of the study prosecuted. This is framed with the different ages and needs of the Sunday-school attendants in view. There are outlines of lessons for the different ages as follows: Early, middle and advanced childhood stages; early youth, and youth; early manhood and womanhood; advanced youth; young manhood and womanhood; manhood and womanhood

stages, and mature life. More than a hundred pages are devoted by the author to a study of the growth and development of the young up from early childhood through adolescence. All in all this book deserves commendation. Readers will take issue with the author on some points, but will find him suggestive and helpful. The book has been aptly called "A Manual of Religious Education." Dr. G. Stanley Hall of Clark University says that it is sure to benefit every Sunday-school worker who reads it. [F. H. Revell Co., Chicago; pages 384; $1.25 net.]

"Christian Faith in an Age of Science." By William North Rice, Ph.D., LL.D., Professor of Geology in Wesleyan University. Dr. Rice notes the changes which have taken place in the knowledge and thought of the world, brought about by modern science, and asks whether Christianity can survive these changes. "Can Christianity be so modified as to bring it into harmony with the new environment? or must it share the fate of all ill-adjusted organisms and become extinct?" Being a thoroughly devout man he argues that Christianity has a right to retain its place in the minds of men as the supreme fact of the universe and that it will retain that place. In the first part of his book he considers "those scientific discoveries which have resulted in developing the three characteristic ideas of the extension of the universe in space, the extension of the universe in time, and the unity of the universe." Then in connection with each series of discoveries he notes what changes have in his opinion been necessitated in Christian doctrine. In the second part he considers "the status of certain doctrines of Christianity in relation not to a single scientific discovery but to the general intellectual atmosphere which the progress of science has developed." Then in a third part there is consideration of "the general status of Christian evidence in relation to the intellectual atmosphere of a scientific age." The author takes the position that it is impossible to reconcile science and the first chapters of Genesis, regards as unreliable historically those portions which precede the time of Abraham, accepts the doctrine of evolution and regards as incredible some of the miracles. Concerning miracles he says: "The tendencies of scientific thought have compelled us to reject as unhistoric some of the Biblical narratives of miracle, and to regard others as more or less doubtful. Yet these changes of belief involve the abandonment of no essential doctrine of Christianity. A heavenly Father, a risen Savior, an inspired and inspiring Bible, an immortal hope, are still ours." He says concerning the story of the finding by Peter of a piece of money in the mouth of the fish that it "has a grotesque aspect quite different from that of most of the miracles of Jesus." And of another he says: "A person of scientific and critical habit of mind cannot easily believe that a legion of devils actually entered into a herd of swine." He regards as pernicious the teaching that all the miracles of the Bible must stand or fall together. We quote: "The great strength of the evidence of the resurrection of Jesus renders reasonable not only the acceptance of that miracle, but also the acceptance of other miracles in themselves supported by far less of evidence. But the Christian apologist must beware of carrying this line of argument too far. There is a limit to the acceptance of beliefs, otherwise improbable, as corollaries of the belief in the resurrection of Jesus. Strong as is that foundation, it may be crushed by building upon it too heavy a superstructure. There is no more effective way of destroying the faith in Christianity than to teach that men cannot accept the resurrection of Jesus without accepting as equally historic the standing still of the sun and moon and Jonah's sojourn in the whale." [A. C. Armstrong & Son, New York; pages 425, $1.50 net.]

Christian Endeavor Service.

REV. HERBERT N. BEVIER

March 20.

Topic—Little Things that Christ Makes Great. 1 Cor. i: 25-29.

In the economy of God's grace little things are often latent with tremendous power. The decisions of a moment start us on a new life of faith and obedience, or else leave us to doubt and folly for years to come if not forever.

It is a little thing to accept or reject an invitation to a place of prayer, to make a sign of desire, or ask an interest in a petition to a throne of grace, and yet upon just such little things the beginnings of the Christian life often depend.

Christian character is made up of little choices faithfully made, little duties loyally performed, little sacrifices cheerfully endured. The great opportunities the conspicuous demands of duty, the heroic sacrifices are in most lives few and seldom, but our common days are filled up with a countless number of little occasions and crises upon the meeting of which character depends.

Christian service is the faithful doing of little things for the most part. The giving of a cup of water, the speaking of a kindly word, the lending of a helping hand, the breaking of a little smile upon a troubled world.

Little ministries are usually more comforting than greater ones as they are offered to the little worries and annoyances that are the severest tests of character. Great trouble is usually met with the whole soul's fortitude, but the little ones come upon us with our armor off.

How true it is that the little things are the indices of character. Little attentions or little neglects. Arthur Phelps said long ago, that the man who is to succeed must not only be industrious, but to use an expression of a learned friend of his, he must have "an almost ignominious love of details." The passion for details leads to fortune, the contempt for them to poverty.

The practical man differs from the dreamer in life largely in his devotion to little things. In farming, in mechanics, in trade, in literature, the patient plodders who do their work thoroughly distance the men of genius who slight it. There are exceptions of course but they are disappointments even in their success, while the rule inevitably holds.

Learning is the achievement of many drudgeries. It is the patient turning of many leaves, the studious attention to minute shades of meaning, the diligent search of that which by others is overlooked or glossed, the fine discriminations and the discovering of remote relations that distinguishes the scholarly mind from others. It is no royal way, but rugged and rough and must be traversed with many little steps.

Men of elepantine achievements in life pick up pins

with the same painstaking care that they use in moving mountains.

Every successful general knows that ten thousand tedious trifles attended to, ten thousand orders given, and disappointments born go to the making up of a military triumph.

The Bible has much to say about the greatness of little things. It speaks of the ants, conies, locusts, and lizards,—all little things and yet exceeding wise. There was but a little meal in the jar and a little oil in the cruse of the woman of Zarephath in the days of Elijah, the Tishbite, but they accomplished great things. The hornet is a small insect, yet it drove the two kings of the Amorites before the advancing hosts of Israel. The youth who had the five barley loaves and two fishes was a little lad, yet under the powerful hand of Christ he became a great blessing to the five thousand hungry souls who had come to listen to the Master's words of life.

Who does not remember the poor widow, who although she gave but two mites, still gave more than all the rest.

It seems to be a part of the mission of Christianity to reverse the magnitude of might and dignify the small and weak. The passage in 1 Cor. cited distinctly teaches this. "For behold your calling brethren, that not many wise after the flesh, not many mighty, not many noble are called, but God chose the foolish things of the world that he might put to shame the things that are strong, and the base things of the world, and the things that are despised, did God choose, yea and things that are not that he might bring to naught things that are."

God despises human pride and so lifts up the humble. He glorifies the poor in spirit and degrades the self-sufficient. It has been suggestively remarked by a keen writer that God shows what he thinks of certain greatly sought after prizes in this world by the kind of men he allows to win them.

The Christian spirit can make the littlest soul great in soul. Christ can make very humble talents shine with heavenly luster.

The first disciples were little in the great Roman world of their day, yet the glory of their lives outshines the Caesar's. Paul was small of stature and had a disfiguring thorn in the flesh, yet when he reasoned righteousness, temperance and judgment to come, Felix trembled, and Aggrippa, the king, was almost persuaded.

The pages of Christianity are adorned with the heroic lives of little in worldly influences, yet mighty through God to the pulling down of the strongholds of sin and error. They toiled, they struggled, they counted not their lives dear unto themselves, they freely gave up every worldly advantage that they might win men to Christ and purify the earth. The recent martyrs of China were little, most of them, in the eyes of their fellow countrymen who butchered them like cattle, yet how magnificent they appear in their moral firmness against the background of an effete pagan faith. Christ can make little things very great.

He can make the lives of each of us great. We may be little of stature, like Zacheus, or little of mind, or will. We may have small opportunities and live in a very small place—our sphere may seem to us infinitesimal and yet we can transfigure our littleness into sublimity if we will but let him.

Church News.

California.

Martinez.—Five persons united with this church Sunday, March 6th, three on confession.

North Berkeley.—Eleven persons were welcomed into the fellowship of this church last Sunday, nine on confession.

San Francisco, First.—There were thirty-one addiinto the fellowship of this church last Sunday, nine of them were young men.

Woodland.—The Woodland church received four to its fellowship on Sunday; three by letter, one on confession of faith.

San Francisco, Bethlehem.—The Sunday-school is increasing very rapidly and the pastor preaches to a full house every Sunday evening. The ladies recently gave an entertainment that netted $68. A young men's club has been organized with a membership of fifteen.

Pasadena First.—Five members were received March 6th, one by confession. The new communion service was used for the first time upon this occasion. The Y. P. S.C.E. was fortunate in securing Dr. Lyman Abbott for the only lecture he will give in Southern California. He will lecture March 14th on "Ideals."

Santa Cruz.—Nineteen persons were received to membership at the last communion service, making thirty-four since the beginning of the year. A Castle of the Knights of King Arthur was organized last Friday evening. Twenty young men, whose ages range from 14 to 23, joined. Fifteen others will be received soon.

Oakland, Pilgrim.—The semi-annual barrel opening occurred last Friday evening, the amount realized for missionary purposes being a little more than $75. A few of the missionary barrels were not returned that evening. So there will be some additions to this amount. Interesting addresses were made by Mrs. Peck and Miss Mellen.

Oakland, Fourth.—Superintendent Harrison spoke on home missions Sunday and a collection of $20 was taken. This is the largest offering yet made by this church for this purpose. The work in general is in an encouraging condition. Congregations are increasing. That of Sunday evening was the largest during the pastorate of the Rev. Mr. Maar.

Alturas.—Our last communion service was the best for a long time. Two business men were received into church fellowship on confession of faith. A three weeks' meeting has stirred up the church to renewed action. The church is filled to its capacity every Sunday night, and the morning service is well attended. The Sunday-school is larger than ever before and the prayer-meeting is well attended. The church edifice is lighted by electricity, and other modern improvements are contemplated.

Guerneville.—The Rev. E. Hoskins being about to leave his present pastorate in Guerneville, the church is earnestly praying that another man may be found speedily to fill the vacancy. Mr. Hoskins expects to leave about the 1st of April and the church is desirous that there should be no interval between pastorates. Guerneville is a summer resort, in the vicinity of the redwoods, and during the season has a population, in

the neighborhood, of from six to eight thousand. There is a good church building, also a parsonage belonging to the church.

San Francisco, Park.—Park Congregational, Howard Presbyterian and the Hamilton Methodist churches have been holding union services for the past two weeks in the Hamilton Methodist church. The weather has prevented a large attendance, but good has been accomplished. On Sunday evening a union service was held in the Howard Presbyterian church, Mr. Earl of Park church preaching. There was a large and exceedingly attentive audience. At the close several took their first stand for Christ. The meetings will be continued in the Methodist church this week, to be followed by union services in the Park and Howard churches.

Pasadena, West Side.—This church extended a call to Rev. John Alexander Holmes of Toledo, Iowa, who has been in Southern California about two months, and has twice filled the pulpit acceptably. His pastorate commenced Marsh 1st. His first sermon, March 6th, was listened to by a large congregation, and the prospects are bright for a good work in this portion of the city. The ladies of the church have already renovated the Sunday-school rooms, and report that the money has been fully raised to meet all bills for tinting the walls and carpeting the floors. Two of the older members of the church have passed away. One of them, Mr. Wm. B. Knapp, was in his accustomed place but a week before his death, having walked over a mile, though about 80 years of age. The other, Rev. Geo. P. Kimball, died Feb. 29, and was laid to rest on Thursday of this week. He had been for fifteen years a resident of Pasadena, and was a most enthusiastic promoter of the new church organization and identified with all other good works. He was much beloved by all who knew him, and his life was a benediction to all.

KERN COUNTY.

Panama is rejoicing in the work of their new pastor, Rev. A. A. Doyle, after the long vacation since Rev. Alice M. Robinson closed her work last spring. Sunday-school and preaching services are well attended. A mid-week service and an Endeavor Society promise thorough-going work. The calls for work at Old River and Mountain View give Pastor Doyle a large and hopeful field.

Rosedale has accepted Rev. W. H. Robinson's resignation, to take effect April 1st.

Oil Center has its Sunday-school and a regular Sunday afternoon preaching service, being carried as an outstation by Rev. E. R. Fuller. The members and the need require much more thorough work than can thus be done.

Bakersfield uses regularly the American Revised Version in pulpit and pew, and is being secured for home use in harmony with its usage in all the church services.

An individual communion service was used for the first time on March 6th. To assist the deacons in their work, the church chose an equal number of women as deaconesses, and all were ordained to that office at the communion service.

The Congregational Centurion Club was recently organized among the young men for "literary, social, athletic and religious purposes." A good work is being done under the leadership of Miss H. F. Buss.

The recent visit of Rev. Wm. Horace Day to Kern county was a genuine pleasure and profit. With three addresses, two lectures and three sermons in four days, we hope he was rested and refreshed for his own important work in Los Angeles.

AN URGENT AND PROMISING WORK.

It is a long way from Armenia to California, but the path to safety and opportunity is sure to be found and followed. California proves to be the Utopia of the persecuted Armenians, and many of them are finding their way hither. The vineyards of Fresno and Fowler are their chosen home. Here they find freedom, comfort, and congenial labor. Congregationalism is their natural and preferred form of religious affiliation. Toward it they have been favorably disposed by the work of the American Board, and in it they find themseleves most at home.

Fortunately for the Armenians, for California and for our Congregational churches, one of the religious leaders among the Armenians of America has of his own motive and choice left the superintendency of the Armenian work of the Home Missionary Society of Massachusetts to devote himself to work among his people here. This is Rev. H. K. Santikan, a graduate of Andover Seminary in the class of 1888 and a successful organizer and pastor for ten years and more among the Armenians of Boston, Lowell and Lawrence.

Mr. Santikian commenced work in Fowler in April, 1903, and in October first a church was organized with nineteen members with an average attendance of fifty. He reorganized the Armenian church in Fresno in August, 1903, and it has now an attendance of one hundred and twenty with a Sunday-school of sixty members. Both of these churches are bound to grow, as the number of Armenians is constantly increasing. There are already from three to five thousand Armenians in Fresno, three-fifths of them Protestants, and only one Protestant church among them beside the Congregational.

The Fresno Armenian church is at present worshipping in a hall and is much in need of a church building. The church itself will contribute as much as in its power, but the people have but little means and need assistance. The California Home Missionary Society has taken the work under its care with characteristic energy and helpfulness but even with its aid and that of the Church Building Society (which has the matter under advisement) there will be need of help from outside. First Congregational church of Fresno endorses the plan and will do all in its power. Mr. Santikian hopes for aid also from churches and individuals interested in the work both in the East and in the West.

The pastor of the Congregational church in Fresno, the Rev. A. W. Hare, writes as follows of this work: "The Armenians in our community must be ministered to in their own language by some one acquainted with their peculiarities. The field is immense, the need imperative. The problem is a perplexing one. The children and young people are growing up, receiving the education of our public schools, and in addition to their native vices are cultivating American vices. A building is the imperative and immediate need of Mr. Santikian's work. Enemies of the work point to the fact that the organization is homeless and prophecy its failure. I most thoroughly endorse the effort to secure a building and my people who know of the work do also."

In addition to Mr. Santikian's tireless and heroic labor a Bible woman is also in the field visiting the homes, instructing and praying with the mothers and children. Her support is not provided for. Mrs. C. H. Wheeler, widow of the late President Wheeler of Euphrates College, has sent twenty-five dollars for her work and the Woman's Home Missionary Society of Northern California has contributed six dollars for the same purpose. But as Mr. Santikian writes, "Thirty-one dollars is a very small sum for three months labor." "Is there not some one, or some church," he adds, "who would care to put a little money in this work? Secretary Harrison has already commended her work."

The pressing importance and the great promise of this work for the Armenians is evident. Mr. Santikian will give it determined and efficient service. He has brought his family to Fresno and is there to stay. The Congregational churches of California may be depended upon to give him the encouragement that he needs.

John Wright Buckham,
Pacific Theological Seminary.

DEDICATION OF PIPE ORGAN IN THE FIRST CONGREGATIONAL CHURCH OF SAN DIEGO.

Large congregations attended the morning and evening meetings of the First Congregational Church of San Diego, on February 28th, the occasion being the dedication of the new pipe organ recently installed in that church. Large congregations are becoming fashionable in this church on all Sundays, but the capacity of the auditorium was especially taxed at these services.

The report of the organ committee among other interesting items, relative to the inception of the plan and the securing of funds for the organ, contained the following words spoken in 1902 by the former pastor, the Rev. S. A. Norton, D.D., under whose able leadership the beautiful church building was erected. "Mrs. Andrew Blaikie's generous remembrance of the church in her will brings a thousand dollars at once into the fund for a pipe organ, whose sweet tones at no distant day, I trust, will speak here of sweet thoughts and sacrifice for the church."

The dedicatory service was conducted by the pastor, the Rev. Clarence T. Brown D.D., who was called to the pulpit of the church some months ago after a very successful ten years' pastorate in the First Congregational Church at Salt Lake City. Dr. Brown, in his sermon spoke from the words "Bells and Pomegranates; Music and Service." His words were especially fitting to the occasion. The importance of music in the church was emphasized and in an ingenious and striking manner he set forth the fundamental essential of music, the essential of worship itself. Music was a complete and beautiful illustration of the order no less than the harmony of God. Law, inexorable law, was at the basis of all music, as law was indispensable to the conduct of a world or a church. With music and its delightful and ennobling influences went a sweeter and nobler service.

Music and service must be interblended in the worship of God and in the carrying forward of the practical affairs of His church as the figures of the text set forth, "A golden bell and a pomegranate, a golden bell and a pomegranate upon the hem of the robe round about him,"—this was the ideal Christian life.

The sermon closed with the following words: "Trusting that this organ shall be to the members of this church, and to all those who shall come within its walls, an instrument of acceptable praise and a perpetual inspiration unto Christian service, we do this day dedicate it unto God with grateful prayer and solemn vow, in the name of the Father and of the Son and of the Holy Spirit. Amen."

The sermon was eloquent and effective, it attested anew the wisdom of this church in calling Dr. Brown to become its pastor.

Following the sermon came the dedicatory service proper, conducted by the pastor,—first a responsive reading by the pastor and people, then a quartette, "Except the Lord build the House," and the prayer of dedication by the pastor and deacons gathered with him upon the platform in front of the beautiful instrument.

All the dedicatory exercises were simple in character and yet deeply impressive.

In the evening the preliminary musical service was followed by a responsive service by the pastor and people.

The organ is of modern construction, built by the Austin Organ Company of Hartford Conn. It was dedicated free from all debt, the entire cost, some four thousand dollars, being contributed by popular subscription. More than two hundred persons had a part in paying for it. It presents a very attractive appearance and is as pleasing to the ear as to the eye.

All the activities of the church are being stimulated to greater effectiveness, and the introduction of the new instrument will be of signal benefit in the development of still larger religious life.

W. S. H.

BETHLEHEM MISSION, LOS ANGELES.

Something like fifteen years ago, our evangelist, C. S. Billings and "Mother Bosbyshell" started a Sunday-school, in a missionary spirit, where the buildings of the brewery now stand. This was carried on with greater or less success, until a removal became necessary and the struggle seemed almost too severe to be maintained any longer.

Two blocks south of the site of the mission Sunday-school, Dr. Francis M. Price, a returned missionary from China, took up the work, calling upon all the churches of the various denominations in Southern California, and raising a sufficent sum of money to erect the present building, located at the corner of Vignes and Duccomman streets.

About the year 1894 the pastor went to Ruk, Micronesia, and Rev. Mr. Findlay took the pastorate until his health failed utterly compelling him to resign the work he loved.

For nearly eight years, Rev. Dana W. Bartlett, the pastor of Bethlehem Institutional church, and his family have labored night and day in the Eighth Ward, living near the church, ready to be helpful in any emergency. They have gathered about them a noble band of workers and a consecrated membership, imbued with the spirit of social service and believing heartily in daily ministration and sacrifice.

The Japanese and Mexcan night schools are doing excellent work.

A free dispensary is maintained and a large bath house near the church is self-supporting. But it is felt that the time has come to increase the plant and

to put better tools in the hands of these workers.

O. D. Conrey, Bethlehem Evangelist, is one of the converts of this mission, a man of sterling character, splendid ability and attainments, but at one time cursed by the tempter. One night when he came home he looked upon his beautiful child and placing his hand upon her head said, "By the honor of this child I will never touch another drop of liquor," and by the grace of God he has kept that pledge and has become a power for the upbuilding of the kingdom of God. He has given a series of stereopticon lectures to crowded houses. It is a plan of the near future that he shall make a touring journey throughout the towns and camps of Southern California, carrying the gospel to the byways and hedges—taking reading matter and distributing literature. For this purpose he desires an automobile large enough to contain living rooms for the family and to take the machinery and appliances for stereopticon views and, this plan, when carried out successfully, must be an ideal way of reaching fields heretofore untouched. There is only one obstacle in the way—the lack of funds. If an appeal can come to the hearts of all loyal Congregational Christians, the money must be forthcoming. Gifts are also solicited for the men's hotel which is being planned and for which the lot will be dedicated Sunday, March 6. Churches and other organizations are asked to contribute funds for furnishing the fifty-two rooms for men, the social hall, the reading room, the library and coffee club. J. B. F.

Woman's Board of Missions for the Pacific.

Quarterly Meeting.

By invitation of Mrs. Mills, the W. B. M. P. held its regular meeting at Mills College, March 2, 1904. Spring blossoms and buds, and the green hillsides greeted us outside, and a warm and cordial welcome from Mrs. Mills and her corps of teachers met us inside. The morning meeting convened in the Assembly Hall, presided over by Mrs. Peck. Mrs. Mills expressed her pleasure in the visit of the Woman's Board and said that the Tolman Band was the first missionary society on the coast. After making suitable response, Mrs. Peck gave out a hymn, offered prayer and read selections from Acts and Ephesians, emphasizing the thought in Paul's sermon that God hath made of one blood all nations of men. Do we believe this? It is our rich privilege to send to the women in heathen lands the blessings of the Gospel.

Another hymn was sung and the secretary's report of the December meeting was read and approved.

The treasurer, Mrs. Dodge, reported receipts for six months, $2,368.61.

Miss Allen's salary of $330 is to be raised by special gifts. Not quite $200 has been given, and the auxiliaries are urged to remember the contingent fund of five cents a member which will cover the extra expenses, which cannot all be foreseen when the appropriations are planned.

Mrs. Jewett as Branch secretary reported due activity with her pen, as did Mrs. Wilcox, home secretary. We have a new auxiliary in Palermo. One of the city churches has voted to increase its gifts 20 per cent. Mrs. Farnam read letters from Turkey, India, China, and Japan. They were very interesting and will probably be published in the Pacific. Four new members were reported by Miss Piper for the Cradle Roll. Mrs. DeWinton, in charge of the department of literature was introduced, followed by Miss Shultze from Samoa, where she is laboring under the care of the London Missionary Society. This society has the missions in the Micronesian Islands south of the equator, as our A. B. C. F. M. has above the equator. Miss Schultze told us of schools in Samoa and Tutuila, the latter having over one hundred pupils. Her fervent appeal for more helpers for all mission fields, and vivid pictures of her work, stirred her audience to much enthusiasm.

Miss McClise, president of the auxiliary of the First church, Oakland, invited all present to attend a farewell reception to Mrs. Peck on Friday, March 18, at 3 o'clock. The meeting adjourned, and after a half hour's walk in the grounds, a bountiful lunch was served.

The afternoon meeting was called to order at 2 o'clock in Lisser Hall. After selections on the fine organ, Mrs. R. C. Brooks conducted devotional exercises. Then the collection was taken, and Mrs. Peck introduced Miss Mellen of South Africa. She brought loving greetings from the Zulu Christians to friends in America, with praise to God for putting into our hearts the desire to send the Gospel to them. They now have Home and Foreign Missionary Societies, and support two native preachers in East Africa; also sending each week on Sabbath afternoons, many to sub-stations to preach and teach. The grand hymn, "For all the saints who from their labors rest" was sung. Mrs. Jewett then in a few well-chosen words, told us of Mrs. Peck's resignation as president, owing to her return to China. Mrs. Peck made a short address, suggesting a few things she wished to leave in our minds, of the value of our religion to woman. A prayer was offered and the meeting closed.

Virginia Bufford,
Recording Secretary.

Southern Branch Annual Meeting.

The fourteenth annual meeting will be held in the First church of Los Angeles on Thursday, April 14th. This will be followed by the meeting of the Home Missionary Union on Friday, April 15th. The secretary of each auxiliary is requested to send a report, before March 31, to Mrs. J. G. Hale, 66 Terrace avenue, Redlands, telling of the condition of the auxiliary, its encouragements, difficulties and strength, its hold on the hearts of the women, and its spiritual influence in the church.

Young People's societies will report to their superintendent, Miss Emily M. Barrett, 178 Glendale street, Pasadena; children's societies to Mrs. L. P. Watson, Long Beach, and Cradle Roll leaders to Mrs. E. M. Pease, Claremont.

The treasurer, Mrs. E. M. Hughes, 56 Wrocester avenue, Pasadena, must have her books closed April 7, one week before the meeting, and money to be counted on this year's account must reach her on or before that date.

Let all pray for a helpful gathering. There will be reports of all our departments of work, latest news from our missionaries, and several special speakers, and in the evening a mass meeting of the young people with addresses and music. Our missionaries, entire, Mrs. Baldwin, Brousa, Turkey; Miss Rice, Sivas, Turkey; in part, Mrs. Dorward, Africa; Miss Denton, Japan; and the school work and medical work in India and China, and the Island Navy need our sustaining help in prayers and gifts. May we all be found faithful.

Mrs. J. H. Williams, President.

WOMAN'S HOME MISSIONARY UNION.

The quarterly meeting will be held at Oak Chapel church, Oakland, Thursday, March 17th; sessions, 10:30 a. m. and 1:30 p. m. Mrs. C. B. Rice will give an address upon "Our Country."

The auxiliary of the Third church, San Francisco, will have charge of the afternoon program, introducing "Leavening the Nation." Luncheon served as usual.

Piedmont avenue electric cars, running on Broadway, pass within one block of the church.

Mrs. F. B. Perkins.

WORDS OF TRIBUTE.

Read by Rev. C. S. Vaile at the funeral services of the Rev. Henry W. Jones of Claremont.

It was spoken of the Perfect One, "The same yesterday, today and forever." The tribute refers to disposition and character. Whether with the Father before he made the world, or dwelling in the flesh, or ascended to spiritual glory, the Christ of God is always the same. I have thought the same is true of the disciple who is much like the Master. There is an integrity of character which is the same always—everywhere. He stands an integer in wholeness, and in wholesomeness. There is nothing fractional in his nature.

In the witness we all shall bear to this loved friend after long years' acquaintance, I am sure you will find this oneness of character. Indeed, our appreciation is so great and heart-felt that spoken words would seem but to depreciate our love and his worth. Still our hearts cannot be silent.

Some twenty years ago we two were pastors in neighboring towns within fifty miles of San Francisco. We belonged to the same local association. It was at these gatherings I came to know and love him. Experience and wisdom might have made him a father, but his freshness and friendship made him seem the brother. He was in those days what you all have seen in him. The gentleness and courtesy, the thoughtfulness and readiness, the faithfulness and fineness all were there. The man of faith and sense and sincerity of speech. Always present at our gatherings, his own part to hand, he was ever ready to enlighten our discussions and practically to help solve problems that lay heavy upon us. He assisted in other ways, giving for us a lecture, "Europe Through a Car Window," in aid of our proposed new church building. So delightful was he as a guest I knew what charm he would have as a host. He was at my home just before my coming again to this Southland and he remarked, "Why, you seem happy in going. Well, I soon may follow you." Later it gave me additional pleasure to find that again we were neighbors. For while my regard had gone out to many, there was one among them all who had won my reverence and this one a closer friendship.

Today with those of the North churches, I hold in sacred memory one of the noblest souls God ever created and here with you one whom we knew but to love.

Out of all his virtues two qualities move me most.

1. His gentle manliness.

"He was a veray parfit-gentle Knight."

2. His friendship.

These qualities include many, but it is these of Christian manhood and genuine friendship that so link his friends to him. What Bryce has written of Dean Stanley was true of this man: "He gave to all the same impression that his friendship was for themselves and not for any gifts or worldly advantage they might enjoy. The art of friendship is the greatest art in life. To enjoy his was to be educated in that art." The truth of this as applicable to him was voiced by one now gone from us, who said to me, "We admire and love those who take up his work; but none other can be quite so close or sympathetic a friend."

Marcus Aurelius in his "Thoughts" nobly says: "From this one of my kindred I learned this virtue, from that friend this other virtue." Oh, to learn virtue from our friends! This is the blessedness of friendship. And today and evermore memory would write anew upon our hearts,

"The beauty of gentleness,
The blessedness of friendship."

Oregon Letter

By George H. Himes.

The holy communion was observed in the First Church of this city today, and eleven new members were added to the church roll, four on confession of faith and seven by letter. Four persons additional were to have united by letter, but were unavoidably detained.

The first preaching service in the new Pilgrim Chapel occurred today at five o'clock, Rev. Dr. House giving a sermon. This chapel is the permanent home of what has been known the "Front Street Mission Sunday-school," begun at the corner of Front and Harrison streets several years ago under the auspices of the Y. P. S. C. E. of the First Church, and for the greater part of the time has been under the direct supervision of Mr. William D. Scott, a layman who has been untiring in his efforts to make the work successful.

Portland, March 6th.

OREGON CHRISTIAN ENDEAVOR CONVENTION.

By Iorwerth.

The sixteenth annual convention of the Oregon Christian Endeavor Union assembled at Pendleton on February 19th-22d. It was the first time for the convention to be held in Eastern Oregon and though the attendance was not as large as if held in Portland, or some other of the cities on the west side, the meetings were full of interest. It is evident that the best element in the Christian Endeavor Societies were present, and whatever was lacking in quantity was amply made up in quality. There were some delegates from Ashland, six hundred miles away. There were also some from two hundred miles east of Pendleton. Some had come on horseback, stage or private conveyance, forty, fifty and sixty miles. The motto of the convention was "Organize, Vitalize, Evangelize"; and there was a tendency to emphasize the necessity of the vitalizing power of the Holy Spirit to make the organizing and the evangelizing effective. The opening sermon by Rev. E. S. Mulkey, of the First Christian church of Portland, was on "We See Jesus Only," which was a sweet and uplifting discourse.

On Sunday afternoon there was an evangelistic meeting for men when Rev. D. Leppert of Huntington preached, and several indicated their purpose to accept Christ as their Savior.

On Sunday evening the opera house was crowded to listen to President Penrose of Whitman College,

preach a sermon of rare interest on "The Renewal of Life." It was a sermon especially appropriate for the occasion, and was listened to with rapt attention. Some interesting addresses were delivered on Monday morning in the line of aggressive Christian work.

In the afternoon there was a patriotic meeting. Judge Lowell of Pendleton delivered a finished oration on "Washington as a Type of American Citizenship." Mr. E. C. Bronough, an attorney from Portland, gave a practical address on "The Elements of Good Citizenship." Two more wholesome discourses, indicating the highest type of citizenship, were not heard from a platform or pulpit on Washington's birthday. The speakers at the closing meeting on Monday night were Rev. Dr. House of Portland, and Rev. Austin Rice, of Walla Walla. Dr. House preached a sermon of extraordinary power on "Weaving Our Destiny." The address of Mr. Rice was a fitting "Closing Words" to the company of earnest young people that had assembled, some at great sacrifice, on this occasion. It deepened the impression already made. The most important action of the convention, perhaps, was the adoption of the report of the committee who recommended the appointment of a State Secretary. About half the amount necessary to provide for such an officer was secured by pledges from societies and individuals. This is considered an important advance movement. Mr. John A. Rockwood, who has proved himself such an efficient officer, was elected president for another year. Mrs. Lowell, of our church at Pendleton, had much to do in the preparations for the convention. We believe that it made an impression upon the city and that much good will result from it. The two Epworth Leagues and the Baptist Union Society, co-operated with the two Christian Endeavor Societies of the place in making arrangement for the convention and entertaining the delegates. So did also the rector and members of the Episcopal church.

THE GLORIOUS IMAGE.

In the great cathedral of Milan all the lights of that vast minster fall on one object—converge toward one center. From clear-story or from rose-window, from narrow slit in a most obscure recess, from wider openings in the transcept or nave, the light finds a path only to this sacred, light-attracting, light-reflecting object. It is the great silver crucifix hung amid the glories of the dusky cathedral. All those lights converge on a suffering Man. Every entering ray is swift to rest upon his visage more marred than any man, and on that form more afflicted than all the sons of men. So in the great Bible-gallery light converges toward one face and falls upon one supreme portrait. The same divine idea obtains throughout the whole redemptive scheme. The human heart is the mirror of the cross. Upon it every ray must focalize until we reflect "the same glorious image." The world must stand and gaze on this until, transfixed by its reflection, it realizes the Christ who died to save.

DIVINE SENSITIVENESS.

God reveals the tender, svmpathetic side of his great heart in a very touching way. "Like as a father pitieth his children, so the Lord pitieth them that fear him." We remember one time our little boy—a happy spirit of four summers—came running into our study. His conscious want was so real that his tongue was lame and useless. His desire was so genuine that to him it was actually unutterable. We stood there, gazing intently down into his dancing eyes, and were able to read out of his heart his deepest want. He said never a word—he could not. In the shortest time we arose, passed into another room, came back with a certain article, and it proved to be exactly what he wanted. We leave with him who enjoys his knotty problems, the psychological phase of this circumstance. This much we knew; our child had a conscious, but inexpressible want as he stood before us. Somehow, we know not how, our own heart found a secret communication with that want. Are we able to grasp the truth—as we pitied our child, so does the Lord pity us! By the same identical process our Lord apprehends our need. How sweet the truth—"For your Father knoweth what things ye have need of before ye ask him." There is a divine sentiveness that yields readily to the heart-cries of humanity. What a sacred position—that of being the object of a tender, divine compassion. J. Marvin Nichols.

It has been suggested by the annual conference of the foreign missionary boards that the week beginning March 27 and ending April 3 be observed as a week of special prayer for missions. Praise has been suggested as follows: For the unspeakable gift of God's love. For our share in his work. For those delivered from the power of darkness and translated into the kingdom of his dear Son. For prayer the subjects are: For a realization of the need of the non-Christian world. For a truer conception of the mission of the Church, and for a full surrender to the leadership of Christ. For missionaries, that they may have a continual sense of Christ's presence, and may have greater access to the hearts of the people. For the native Church, that it may grow in faith and love and fruitfulness. For the elevation of woman. For religious liberty and peace. For the establishment of the kingdom of Christ in the whole world.

Once the workman was a slave. Today, in our country at least, he is in some instances almost making a slave of his employer. But take a piece of rubber and stretch it in one direction and then let it fly, and it will fly as far, or almost, in the opposite direction. So it is with labor. And as the rubber's oscillations will gradually settle into an equilibrium, so also will labor. Let the outsider look earnestly, and he will see reason growing in the union ranks, and responsibility, and maybe then he will be able to see what will grow—order out of chaos, toleration out of bitterness, and a governing power out of an untrained mob. England, the United States, all nations, grew out of savage hordes, yet they did not grow in a day. Unionism began in semi-mobbery, and it wants more than a day.—From Robert Bruce Grant's "The Eye of Fear" in the March Century.

The mouth of the starfish is the round hole on the under side, where the grooves of the arms meet. The stomach, closely connected with the mouth, is a thin sac folded and packed away in the center of the disk and the bases of the arms. The starfish feeds on various shell animals. If the victim is small, like a snail, it is taken into the stomach. If it is large, like an oyster, the stomach is pushed out and around it. Digestive fluids are poured over it, and the portions digested are taken into the starfish.—From "Nature and Science" in March St. Nicholas.

Congregational Church Building Society.

Oregon makes the following showing for last year:

Parsonage returns	$ 110 00
Church Loans refunded	517 23
Contributions to Grant Fund	367 65
Total	$994 88

OFFERINGS.

Albany	$ 3 40
Ashland	13 00
Astoria	6 00
Argenti	45
Beaverton	5 00
Beaver Creek, First	7 50
Clackamas	2 00
Condon	6 50
Corvallis, First	10 00
Dora	5 00
Elliott Prairie	3 00
Eugene	20 25
Freewater	3 78
Forest Grove	10 33
Gaston	2 41
Greenville	1 00
Hillsboro	5 80
Hillside	3 00
Hood River	3 18
Hubbard	5 00
Huntington	10 00
Ingle Chapel	3 75
Ione	3 50
New Era	4 00
Ontario	6 80
Oregon City	11 06
Oswego	2 00
Pendleton	2 50
Portland, First	29 97
" Hassalo Street	16 91
" Missionary Avenue	1 00
" Sunnyside	10 00
" Ebenezer	15 00
" Sylvan	1 70
Salem First	5 50
" Central	5 00
Scappoose	4 61
Sheridan	5 00
Sherwood	4 88
Tualatin	1 25
The Dalles	37 71
Willamina	80
Willard	2 50
Willsburg	20 00
Wilsonville	5 70
	$327 74
W. H. M. U. not otherwise credited	39 91
Total	$367 65

In the above are represented forty-two of the fifty-one aided churches, forty-five in all. The Year Book gives fifty-six as the whole number within the bounds of the Association. Two Sunday-schools, and two W. M. Societies participated in the work.

Thousands Go East.

The Santa Fe is already arranging to take people to St. Louis for the World's Fair. Thousands are asking what rates and accommodations may be had. In San Francisco the City Ticket Office of the Santa Fe has special clerks answering inquiries that come by mail. Every care is taken to see that details of the lowest prices as well as the most luxurious modes of travel are made plain to each inquirer.

If you expect to go East this year it would be well to address the Santa Fe, 641 Market St., San Francisco, at once.

Sunday-School Lesson.

Edwin Francis Brown.

Lesson XII. March 20th.

Jesus Feeds the Five Thousand—(Matt. xiv:13-23.)

Golden Text: "Jesus said unto them, I am the bread of life (John vi: 35).

DAILY HOME READINGS.

M. Jesus Feeds the Five Thousand (Matt. xiv: 13-23).
T. Daily manna (Exod. xvi: 11-18).
W. Enough and to spare (II Kings iv: 38-44).
T. Four thousand fed (Mark viii: 1-9).
F. A boy's store, (John vi: 5-13).
S. Not by bread alone (Deut. viii: 1-6).
S. The Bread of Life (John vi: 41-51).

INTRODUCTORY.

The Master was deeply affected by the news of the death of John the Baptist. His cousin and faithful Forerunner had been very dear to him, and now that he is gone, and under such distressing circumstances, Christ desires to go to a quiet place, where he might have opportunity for prayer and meditation. It would be a good thing for his disciples also. From the populous cities, which lined the west coast of Galilee, he repairs, with his followers, to the other side of the lake, near the town of Bethsaida—Julias.

EXPOSITORY.

Vs. 13-14. It was almost impossible for Christ to get away from the crowds. It was not merely that they wanted to hear his doctrines, but they would avail themselves of his power to heal their sick. Nor would the Master turn them away. To him the multitudes are "as sheep having no shepherd." The sorrow now resting upon his heart makes him doubly compassionate.

Vs. 15-17. The first evening of a Jewish day was from three o'clock till six, the second was for about forty minutes after sunset. It was doubtless during the first period that the disciples recommended to Christ that he should pronounce his usual blessing and send the people away. Remoteness from places of supplies would be an embarrassment in the feeding of so great a number. The disciples reached the limit of their resources when they brought the five loaves and two fishes.

V. 18. The disciples had learned well the lesson of obedience. Jesus commanded, and his commands were invariably executed. Though they must have been incredulous that the Master could feed five thousand men, beside the women and children, upon such a limited supply, nevertheless they were prepared for almost any kind of evidence of his miraculous power.

Vs. 19-21. Christ was a master of assemblies. His word of authority was irresistible. Moreover, the people of that day were so accustomed to moving from place to place in large numbers that a degree of orderliness was easily and quickly secured. An additional incentive was the prospect of bread for their hunger. At the sight of loaves and fishes much of the world's confusion ceases. It is when the multitudes "sit down" that Jesus breaks bread in their behalf. How remarkable, that after all had sufficiently partaken there should be gathered up more than there was at the beginning! Gathering up the fragments becomes wonderfully impressive "when viewed against the background of the mighty miracle."

V. 22-23. John, in his account of this remarkable transaction, says the people would have made Christ King. A king that could feed the people without their having to work, would be worth something. To defend himself, therefore, against any such results, Jesus sends away the multitudes. He also gets his disciples started home in their boats. Then he prays alone to his Father. To have been on the mountain top in the cool of the evening must have been sweet relief.

SUGGESTIVE.

1. "Man shall not live by bread alone." Neither shall he live without it. He who thought so much of man's soul did not forget his body.
2. The disciples handed out to the people what Christ handed out to them.
3. "God is the model of frugal economy. In his administration there is no waste." Each disciple got a basketful of the fragments for his share in the transaction.
4. God provides for us when we ourselves do not see how.

Pleasant Thoughts.

How careful we should be to guard our thoughts. If they are pleasant, we will have pleasant faces and kind ways. We will gain treasures for days of adversity, upon which we can draw when other sources of enjoyment fail. Old age will be happy through them, for they will be used as material from which to build homes of refuge wherein we find comfort and delight when the windows are darkened and we are forced to keep company most of our time with what is within us. When stormed at by the outward things of this life, or when weakness forbids the use of what made up the happiness of active life, we can retire to the soul, and finding it full of pleasant thoughts of God and immortality therein be safe and happy. By the will which God has given you, and which he stands pledged to strengthen if you will use its power from day to day, you can have divine help in the control of your thoughts, as in everything else which relates to being and doing. Let God dwell in your thoughts and be at home in them, and then they must be pleasant. If God is only of use to you in what you are pleased to call your troubles, and your only acquaintance with him is when you are brought to the end of your ability to manage for yourself, then you will know very little of him, and is it any wonder you are misunderstanding his nature and purpose?—Presbyterian Journal.

HEALTH
is the
Most Important

No one can tell good baking powder from bad merely by the appearance;

The price is some guide, but not an infallible one;

Some cheap brands may raise the dough, yet contain unwholesome ingredients.

There is one safe, sure way, i. e., to follow the recommendations of the

U. S. GOVERNMENT ANALYSTS,
THE HIGHEST AUTHORITIES ON HYGIENE
THROUGHOUT THE WORLD,
THE BEST HOUSEKEEPERS EVERYWHERE—

ROYAL
BAKING POWDER
ABSOLUTELY PURE

Make Life and Doctrine Correspond

Here we have a summary of the teaching of our Lord Jesus on prayer. Nothing will so much help to convince us of the sin of our remissness in prayer, to discover its causes and to give us courage to expect entire deliverance, as the careful study and then the believing acceptance of that teaching. The more heartily we enter into the mind of our blessed Lord, and set ourselves simply just to think about prayer as he thought, the more surely will his words be as living seeds. They will grow and produce in us their fruit—a life and practice exactly corresponding to the divine truth they contain.—Selected.

ORGAN FOR SALE.

$225.00. Fine Mason & Hamlin church organ, in perfect order, good as new. Original cost, $600. Easy monthly payments. Address G. H. G. McGrew, Secretary Unitarian church, Berkeley, Cal.

ALASKA.

For particulars concerning pleasant summer excursions, apply to Prof. Josiah Keep, Mills College P. O., Cal.

Gospels, Not Oral Traditions.

Mrs. Agnes Smith Lewis, the noted biblical scholar, who, in 1896, discovered in a monastery on Mt. Sinai the famous Sinaitic Palimpsest, a manuscript containing the four gospels in Syriac, lectured recently in the Free Museum of Science and Art at the University of Pennsylvania. She was accompanied by her twin sister, Mrs. J. Y. Gibson, who was with her during her researches, and who obtained photographs of the manuscripts, which were exhibited after the lecture on a magic lantern screen.

Mrs. Lewis says that the manuscript was dated 160 A. D., and is positive evidence that the contention that the gospels were oral traditions until put in writing in the fourth century is unfounded. She said: "The manuscript is a copy from either the original writings or from another copy. Before it was deciphered the written copies of the gospels could only be traced back to the fourth century, which gave unbelievers the argument that the New Testament was not put in writing until that time. This Syriac manuscript antedates other copies nearly two centuries, and its greatest value is that on all points in dispute which it covers it shows that the farther back we trace the Testament the more authentic it becomes."—The Word and the Work.

Wilful Sin.

Now we as Christians need to be very careful in our transactions that we do not lay down our religion willfully for the purpose of committing something that we know to be a sin, with the intention of renewing ourselves unto repentance, for, in doing so, we lay the foundation of repentance from dead works and of faith toward God. In Heb. x: 26, 29, we read, "For if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace?" Now the question arises how may we tread the son of God under our feet, and count the blood of the covenant an unholy thing? We all believe that it required the blood of Christ to redeem mankind from his fallen state.—Rev. N. J. Clay.

Starting and Staying.

At the start in a long race, the advantage often appears to be with an outsider. But the race is won not in starting but in staying. The quality which wins is staying power. It is so in the race of life. Staying power wins, and as a rule the best stayer is the man with the best stomach. All physical strength is derived from food which is properly digested and assimilated. When the food eaten is only partly digested and assimilated there is a loss of nutrition which means a loss of strength and the general result is physical break-down.

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"I was troubled with indigestion for about two years," writes Wm. Bowker, Esq., of Juliaetta, Latah Co., Idaho. "I tried different doctors and remedies but to no avail, until I wrote to you and you told me what to do. I suffered with a pain in my stomach and left side and thought that it would kill me. Now I am glad to write this and let you know that I am all right. I can do my work now without pain and I don't have that tired feeling that I used to have. Five bottles of Dr. Pierce's Golden Medical Discovery and two vials of his 'Pleasant Pellets' cured me."

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No Half-Crowns in Heaven.

All God's treatment of the world shows him to be a God full of generosity. He never deals parsimoniously with his children. One bitter night, when the wind was blowing and the snow pelting, a dear old lady was on her way to a class-meeting, when she met the squire, who said to her, "Where are you going this boisterous night? You ought to be at home by your own fireside." "I am going to class-meeting," she said. "Class-meeting!" said the squire; "I would not go to a class-meeting on a night like this for a half crown." "Neither would I go, for a half-crown," said the old lady; "the Lord does not give half-crowns, but whole ones."

The love that has its foundation in an external object perishes with the object; that which is rooted in the heart is more subjective and survives its object. David's was the latter kind. His grief when Jonathan fell in battle was great; it was sincere as well. His love did not cease suddenly; it was transferred to the house of Jonathan, and expressed in David's kindness to his son, Mephibosheth, whom, on account of some deformity, David invited to his own home and seated at the royal table. This was but obedience to a promise he had made to Jonathan; yet, in all probability, David would have done the same thing if he had not pledged his friendship to the offspring of his bosom companion. This affection is more than paralleled in the love of Christ for man; for his love was shown while we were still sinners. To be a member of God's family, which privilege is ours through the death of Christ, is a greater honor than to be seated on any earthly throne.—Unidentified.

Mystery.

Once, when a boy, I stood on Mount Pleasant, at Amherst, and saw a summer thunderstorm enter the valley of the Connecticut from the north. Before, it was all bright; centerwise, it was black as midnight, and I could see the fiery streaks of lightning striking down through it; but behind the cloud—for I could see the rear—it was bright again. In front of me was that mighty storm hurtling through the sky; and before it I saw the sunlight, and behind it I saw the sunlight; but to those that were under the center of it there was no brightness before or behind it. They saw the thunder-gust and felt the pelting rain, and were enveloped in darkness, and heard the rush of mighty winds; but I, that stood afar off, could see that God was watering the earth, and washing the leaves, and preparing the birds for a new outcome of jubilee, and giving to men refreshment and health. So I conceive that our human life here, with its sorrows and tears, as compared with the eternity that we are going into, is no more than a breath of a summer thunder-storm; and if God sees that our experience in this world is to work out an exceeding great reward in the world to come, there is no mystery in it—to him.—Henry Ward Beecher.

Follow Your Leader.

If men in war will obey commands they know to be unreasonable simply because given by those in authority, what shall be said of us who call Jesus Christ "Lord," who know it is impossible for him to give us anything but loving and reasonable commands, and who still allow these commands to go unheeded and disobeyed? The Master will take care of things if we obey him. If we disobey him, the laws which govern us carry curses to men and women who call him "Master," and fail to do his bidding. Why is it that Christian effort finds so many almost insuperable obstacles in its path of progress? Simply because generation after generation of those who have called Christ "Master" have failed to do his bidding, his will.—Robert E. Speer.

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How Old?

"Mother," said a little child," how old must I be before I can be a Christian?"

And the wise mother answered, "How old will you have to be, darling, before you can love me?"

"Why, mother, I always loved you. I do now, and I always shall," and she kissed her mother; "but you have not told me yet how old I shall have to be!"

The mother made answer with another question: "How old must you be before you can trust yourself wholly to me and to my care?"

"I always did," she answered, and kissed her mother again; "but tell me what I want to know," and she climbed into her mother's lap and put her arms about her neck.

The mother asked again: "How old will you have to be before you can do what I want you to do?"

Then the child answered, half-guessing what her dear mother meant, "I can now, without growing any older."

Then the mother said: "You can be a Christian now, my darling, without being older. All you have to do is to love and trust and try to please the One who says, 'Let the little ones come unto me.'"

Don't you want to begin now?" The child whispered, "Yes." Then they both knelt down and the mother prayed, and in her prayer she gave to Christ her little one, who wanted to be his.—Holston Methodist. .....

"Angels came and ministered unto him." Dr. Theodore L. Cuyler tells us that he once saw a man working at one end of a cross-cut saw. He was so stationed that he could not see the other man, and yet he knew from the way the man worked that he had an unseen partner working with him. Angels ministered to Jesus, and comforted him in the greatest hours of trial during his life on earth. He had unseen partners, who gave him their sympathy and their help. So no Christian is working alone. Not only do angels minister to us when we faithfully resist temptation, but we have the fellowship and communion with Christ our Savior, who, having been tempted in all points like as we are, is able to sympathize with and succor those who are tempted.

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